# Virtues and Details of Qurbani by Maulana Muhammad Ilyas Ghuman

## The importance of sacrifice:

Qurbani is a major form of worship. It began from the era of Sayyiduna Adam (AS) and has continued until this last Ummah of Prophet Muhammad (SAW). It was prescribed for all nations of all eras. It is mentioned in the Quran:

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكاً لِيَذْكُرُوا اسْمَ اللهِ عَلٰى مَا رَزَقَهُمْ مِنْ بَهِيْمَةِ الْاَنْعَامِ الآية. (سورة الحج:34)

Translation: And for every nation We have appointed religious ceremony [of sacrifice], that they may mention the Name of Allah over the beast of cattle that He has given them for food.

Even though the religious ceremony of sacrifice [qurbani] has been continuously practiced by all nations, it held a greater importance during the time of Ibrahim (AS). And this is why qurbani is also called “the Sunnah of Ibrahim (AS)” because Ibrahim (AS) offered his son Ismail (AS) as sacrifice only for the pleasure of Allah. And the muslims all over the world offer qurbani in remembrance of Ibrahim’s (AS) noble act. Through this qurbani, a muslim learns to be ready to sacrifice anything for the sake of Allah, to abandon the love of all worldy things and to fill his heart with love for Allah only. So while offering qurbani, one must also remember that just like this qurbani, the main goal of every act of worship is the pleasure of Allah. The thought of pleasing anyone else must never pass through our mind, so that a muslim’s life becomes the very embodiment of this verse:

اِنَّ صَلاَتِی وَنُسُکِیْ وَمَحْیَایَ وَمَمَاتِیْ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ. (سورة الانعام:162)

Translation: Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the worlds.

The importance of qurbani is also established by the fact that the Noble Prophet (SAW) was steadfast upon it. Sayyiduna Abdullah ibn Umar (RA) said:

اَقَامَ رَسُوْلُ اللهِ ﷺ بِالْمَدِیْنَةِ عَشَرَ سِنِیْنَ یُضَحِّیْ. (جامع الترمذی:ج1ص409 ابواب الاضاحی)

Translation: The Noble Prophet (SAW) lived in Madinah for ten years and [during this time] he continued to offer qurbani.

## The virtues of Qurbani:

Many hadiths mentions the virtues of Qurbani. Some are mentioned below:

(1):عَنْ زَیْدِ ابْنِ اَرْقَمَ رضی الله عنه قَالَ قَالَ اَصْحَابُ رَسُوْلِ اللهِ ﷺ یَارَسُوْلَ اللهِ! مَا هٰذِهِ الْاَضَاحِیُّ قَالَ سُنَّةُ اَبِیْکُمْ اِبْرَاهِیْمَ علیه السلام قَالُوْا فَمَا لَنَا فِیْهَا یَارَسُوْلَ اللهِ قَالَ بِکُلِّ شَعْرَةٍ حَسَنَةٌ قَالُوْا فَالصُّوْفُ یَارَسُوْلَ اللهِ قَالَ بِکُلِّ شَعْرَةٍ مِنَ الصُّوْفِ حَسَنَةٌ. (سنن ابن ماجه ص 226 باب ثواب الاضحیه)

Translation: Sayyiduna Zaid ibn Arqam (RA) narrates that the Companions of the Prophet (SAW) asked him, “O Prophet of Allah! What is Qurbani (i.e. what is the relevance of Qurbani)?” The Prophet (SAW) replied, “It is the Sunnah of your father Ibrahim (AS).” They asked, “What will we gain from offering qurbani?” He (SAW) replied, “[You will receive] a reward for every strand of hair [of the animal].” They again asked, “[What will we gain for] wool?” He (SAW) replied, “A reward for every strand of the wool.”

(2) عَنْ عَائِشَةَ رضی الله عنها اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَاعَمِلَ آدَمِیٌّ مِنْ عَمَلٍ یَوْمَ النَّحْرِ اَحَبَّ اِلَی اللهِ مِنْ اِهْرَاقِ الدَّمِ اَنَّهٗ لَیَتَأْتِی یَوْمَ الْقِیَامَةِ

بِقُرُوْنِهَا وَاَشْعَارِهَا وَاَظْلاَفِهَا وَاِنَّ الدَّمَّ يَقَعُ مِنَ اللهِ بِمَكَانٍ قَبْلَ اَنْ يَّقَعَ مِنَ الْاَرْضِ فَطِيْبُوْا بِهَا نَفْساً. (جا مع التر مذی ج1ص275 با ب ما جاء فی فضل الاضحیہ)

Translation: On the day of Eid al-Adha, there is no pious deed more beloved to Allah than the flowing blood of the sacrificial animal. And on the day of judgment, the sacrificed animal will arrive with its hair, its horns, and its hooves and before its blood falls on the ground, it attains acceptance in the court of Allah. So you should offer qurbani with a content heart.

(3) عَنِ ابْنِ عَبَّاسٍ رضی الله عنہ قَالَ قَالَ رَسُوْلُ اللهِ صلی الله علیہ و سلم مَا اُنْفِقَتِ الْوَرَقُ فِیْ شَئٍ اَفْضَلُ مِنْ نَحِيْرَةٍ فِیْ يَوْ مِ الْعِيْدِ. (سنن الدارقطنی ص774با ب الذبا ئح ،السنن الکبریٰ للبیہقی ج9 ص 261)

Translation: Sayyiduna Ibn Abbas (RA) narrates that the Prophet (SAW) said, “No expenditure is more virtuous on the day of Eid al-adha than spending on the sacrificial animal.”

## Discussion on Qurbani:

1) Qurbani is wajib (obligatory)

It is obligatory for a muslim who has wealth equivalent to nisab to offer qurbani. There are many proofs in the Quran and Sunnah regarding. Some proofs are mentioned below:

(1) فَصَلِّ لِرَبِّکَ وَانْحَرْ. (سورة الکوثر:2)

Translation: So offer salah (prayers) for the sake of your Lord and offer ceremonial sacrifice (qurbani).

The famous scholar of tafseer, Qadi Thanaullah Panipati (RAH) has given the following explanation for this verse:

قَالَ عِكْرَمَةُ وَعَطَاء وَقَتَادَةُ فَصَلِّ لِرَبِّکَ صَلوٰةُ الْعِيْدِ يَوْمَ النَّحرِ وَنَحْرُ نُسُكِکَ فَعَلٰى هٰذَا يَثْبُتُ بِهٖ وُجُوْبُ صَلوٰةِ الْعِيْدِ وَالْاُضْحِيَّةِ. (التفسیرالمظہری :ج10ص353)

Sayyiduna Ikramah, Sayyiduna Ata, and Sayyiduna Qatadah have said that in (’’فَصَلِّ لِرَبِّکَ ), the part ( فَصَلِّ ) refers to the Eid salah and the part (وانحر ) refers to the qurbani or ceremonial sacrifice. Thus this verse is the proof that salah and qurbani are wajib (obligatory).

Allamah Abu Bakr Jassas (RAH) has written in his book “Ahkam al-Quran” that:

قَالَ الْحَسَنُ صَلوٰةُ يَوْمِ النَّحرِ وَنَحْرُ الْبَدَنِ ...قَالَ اَبُوْ بَكْرٍ هٰذَا التَّاوِيلُ يَتَضَمَّنُ مَعْنَيَيْنِ؛ اَحَدُهُمَا اِيْجَابُ صَلوٰةِ الْاَضْحٰى وَالثَّانِىْ وُجُوْبُ الْاُضْحِيَّةِ. (احکام القرآن للجصا ص ج3ص 419 تحت سورة الکوثر)

Translation: Sayyiduna Hasan al-Basri (RAH) has said that in the verse (فَصَلِّ لِرَبِّکَ) the salah that is mentioned refers to the Eid salah and the part (وانحر ) refers to qurbani or ceremonial sacrifice.

Sayyiduna Abu Bakr Jassas (RAH) mentions that two things are proven in this verse:

1) The Eid salah is wajib
2) Qurbani or ceremonial sacrifice is wajib
3) Sayyiduna Abu Hurairah (RA) narrates:

اَنَّ رَسُوْلَ اللهِ صلی الله علیہ و سلم قَالَ: مَنْ كَانَ لَهُ سَعَةٌ وَلَمْ يُضَحِّ فَلاَ يَقْرَبَنَّ مُصَلَّانَا. (سنن ابن ماجہ ص226باب الاضاحی ھی واجبۃ ام لا، مسنداحمد ج2ص321 رقم8254، السنن الکبریٰ ج9ص260کتابَ الضحایا، کنز العمال رقم 12261)

The Messenger of Allah (SAW) said that whoever is capable of offering qurbani but does not offer it, he should not approach the place where we pray the Eid salah.

The Messenger of Allah (SAW) gave a severe warning to those who have the means to offer qurbani yet do not offer it. And severe warnings were only given when wajib (obligatory) acts of worship were abandoned, which proves that qurbani is wajib.

(3) Sayyiduna Makhnaf ibn Saleem (RA) narrates:

كُنَّا وُقُوْفاً عِنْدَ النَّبِيِّ ﷺ بِعَرَفَةَ فَقَالَ يَااَيُّهَا النَّاسُ اِنَّ عَلٰى كُلِّ اَہْلِ بَيْتٍ فِىْ كُلِّ عَامٍ اُضْحِيَةً وَعَتِيْرَةً. (سنن ابن ما جہ ص226باب الاضاحی ھی واجبۃ ام لا، سنن نسا ئی ج2ص 188 کتاب الفرع والعتیرۃ)
Translation: We were staying at Arafah with the Messenger of Allah (SAW) when he said, "O people! Qurbani and Ateerah are obligatory upon every family.

The ruling of two types of ceremonial sacrifices is established from this hadith. The first is the sacrifice on Eid al-Adha and the other is Ateerah.

**Benefit:** "Ateerah" refers to the ceremonial sacrifice which was offered to the idols during the time of ignorance (before Islam) in the month of Rajab. After Islam was established, it was offered to Allah. But after some time, its ruling was abrogated. Sayyiduna Abu Hurairah (RA) has narrated:

نَهٰى رَسُوْلُ اللهِ ﷺ عَنِ الْفَرْعِ وَالْعَتِيْرَةِ. (سنن النسائی ج2 ص188 کتاب الفرع والعتیرۃ)
Translation: The Messenger of Allah (SAW) prohibited us from Fara' and Ateerah.

**Benefit:** "Fara'" refers to the first born child of a camel which was offered as sacrifice to the false idols. During the early stages of Islam, it was offered as sacrifice to Allah, but later on it was abrogated.(زھر الربیٰ علی النسائی للسیوطی ج2 ص188)

(4) Sayyiduna Jundub ibn Sufyan al-Bajali (RA) narrates:

شَهِدْتُّ النَّبِى ﷺ يَوْمَ النَّحْرِ فَقَالَ : مَنْ ذَبَحَ قَبْلَ الصَّلوٰةِ فَلْيُعِدْ مَكَانَهَا اُخْرىٰ وَمَنْ لَّمْ يَذْبَحْ فَلْيَذْبَحْ (صحیح البخاری ج2ص843 باب من ذبح قبل الصلوٰۃ اعاد)
Translation: I went to the Prophet (SAW) on the day of Eid al-Adha. He (SAW) said, "Whoever sacrifices the animal (meant for qurbani) before the Eid salah, must sacrifice another animal in its place. And whoever has not sacrificed the animal before the Eid salah should sacrifice it after the Eid salah.

In this hadith, the Prophet (SAW) has commanded that a replacement animal be sacrificed when the original qurbani animal has been sacrificed before the Eid salah. The ruling for a replacement animal proves that qurbani is wajib.

Some people consider qurbani to be only Sunnah and not wajib. They present the following as proofs:

(1) While explaining the various tasks to be completed during qurbani, the Prophet (SAW) said:

إِنَّ أَوَّلَ مَا نَبْدَأُ بِهِ فِي يَوْمِنَا هَذَا أَنْ نُصَلِّيَ ثُمَّ نَرْجِعَ فَنَنْحَرَ مَنْ فَعَلَهُ فَقَدْ أَصَابَ سُنَّتَنَا وَمَنْ ذَبَحَ قَبْلُ فَإِنَّمَا هُوَ لَحْمٌ قَدَّمَهُ لِأَهْلِهِ لَيْسَ
مِنْ النُّسُكِ فِي شَيْءٍ مَنْ ذَبَحَ بَعْدَ الصَّلَاةِ تَمَّ نُسُكُهُ وَأَصَابَ سُنَّةَ الْمُسْلِمِينَ (صحيح البخارى: ج2 ص832)
The first thing that must be accomplished on this day is the Eid salah. Then after returning from the Eid salah, we offer the qurbani. Whosoever does this (i.e. offer salah, then qurbani) has followed our way and whosoever sacrifices the animal before the Eid salah has only prepared meat for his family. But whosoever sacrifices the animal after the Eid salah has completed the rites of qurbani, and this person has followed the way of the Muslims.

(2)

2: وَقَالَ ابْنُ عُمَرَ هِيَ سُنَّةٌ وَمَعْرُوفٌ (صحيح البخارى: ج2 ص832)
Sayyiduna Ibn Umar (RA) has said that qurbani is Sunnah and a well-known act of worship.

These people say that in the hadith, the Prophet (SAW) mentions (أَصَابَ سُنَّتَنَا ) and in the other hadith Sayyiduna Ibn Umar (RA) mentions (هِيَ سُنَّةٌ وَمَعْرُوفٌ ). The word “Sunnah” is mentioned in both hadiths which proves that qurbani is Sunnah.

Our reply is that the word “Sunnah” here does not refer to the technical term “Sunnah” rather it refers to the lexical term which means “way”. Thus the hadith explains that whoever offered the Eid salah first and then sacrificed the animal has completed the qurbani according to the way of the Muslims.

Hafiz ibn Hajar Asqalani (RAH) writes:

والمراد بالسنة هنا في الحديثين معا الطريقة لا السنة بالإصطلا التي تقابل الوجوب (فتح البارى: ج10 ص3)
The word “Sunnah” mentioned in these two hadiths refers to the lexical term which means “way”. It does not refer to the technical term “Sunnah” which is used when differentiating between “Sunnah” and “Wajib”.

Therefore, the hadiths where the Prophet (SAW) mentioned (أَصَابَ سُنَّتَنَا ) and Ibn Umar (RA) mentioned (هِيَ سُنَّةٌ وَمَعْرُوفٌ ) does not negate that qurbani is wajib.

## (2) Who is Qurbani obligatory (wajib) upon?

Any male or female who fulfills the following conditions during the days of Eid al-Adha must offer qurbani:

(1) Must be Muslim

Proof:

لِأَنَّهَا قُرْبَةٌ وَالْكَافِرُ لَيْسَ مِنْ أَهْلِ الْقُرَبِ (بدائع الصنائع:ج4، ص195)

Translation:

Qurbani is an act of worship which brings a Muslim closer to Allah, and a non-believer is not from those who are close to Allah.

(2) Must be a free individual (i.e. must not be a slave)

Proof:

لِأَنَّ الْعَبْدَ لَا يَمْلِكُ (البحر الرائق:ج2 ، ص:271)

Translation: Qurbani is not obligatory on a slave because a slave is unable to own anything.

(3) Must own the amount of nisab

Proof:

عَنْ اَبِیْ ہُرَیْرَۃَ رضی الله عنه أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ مَنْ كَانَ لَہٗ سَعَةٌ وَلَمْ يُضَحِّ فَلَا يَقْرَبَنَّ مُصَلَّانَا (سنن ابن ماجہ:ص226، باب الاضاحی ھی واجبة ام لا)

Translation: Sayyiduna Abu Huraira (RA) narrates that the Prophet (SAW) said that whoever is able to afford qurbani but does not offer it should not approach the place of Eid salah.

This hadith proves that it is necessary to be able to afford offering qurbani and such a person is also referred to as “Owner of Nisab” . (This will be further explained later in the book).

(4) Must be a permanent resident. Qurbani is not obligatory on a traveler.

Proof:

عَنْ عَلِيٍّ رضی الله عنه قَالَ لَيْسَ عَلَى الْمُسَافِرِ أُضْحِيَةٌ (المحلیٰ بالآثار لابن حزم:ج6، ص37، مسئلہ نمبر979)

Translation: Sayyiduna Ali (RA) said that qurbani is not obligatory on a traveler.

## (3) Nisab of Qurbani

The prerequisite for qurbani to become obligatory is the same as the prerequisite for Sadaqa al-fitr.(الفتاویٰ الہندیہ:ج5ص360، کتاب الاضحیہ)

Qurbani is compulsory upon any male or female whose wealth exceeds the Nisab. The nisab is 87.479 grams of gold, or 612.35 grams of silver. If he or she owns currency, or merchandise for trade, or excessive belongings which by themselves or grouped together are equivalent to the value of 612.35 grams of silver, then qurbani also becomes compulsory. (الجوہرۃ النیرۃ:ج1ص160، باب من یجوز دفع الصدقۃ الیہ ومن لایجوز)

It is important to note that those belongings which are only kept for display or in storage and are not used throughout the year will also be counted towards the nisab. (بدائع الصنائع: ج2ص158،159، ردالمحتار ج3ص346 باب مصرف الزکوٰۃ والعشر)

## (4) The animals used for Qurbani

The animals which can used to offer qurbani are sheep, goat, cow, buffalo, and camel (male or female).

Proof:

قال الله تعالیٰ: ﴿ثَمَانِيَةَ أَزْوَاجٍ مِنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ آلذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنْثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنْثَيَيْنِ نَبِّئُونِي بِعِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ــــ وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ آلذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنْثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنْثَيَيْنِ الاية﴾ (سورة الانعام: 143، 144)

Translation: Eight pairs; of the sheep two (male and female), and of the goats two (male and female). Say: "Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful." And of the camels two (male and female), and of oxen two (male and female). Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose?”

Eight animals are mentioned – two from sheep, two from goats, two from cows, and two from camels.

**Benefit:** Buffalos are also included within the animals permissible for qurbani because it is a type of cow.

(1) Consensus of Ummah:

وَاَجْمَعُوْا عَلٰی اَنَّ حُکْمَ الْجَوَامِیْسِ حُکْمُ الْبَقَرِ. (کتاب الاجماع لابن المنذر: ص37)

Translation: The scholars of this Ummah all agree that buffalos will have the same rulings as cows.

(2) Lingual

اَلْجَامُوْس ضَرْبٌ مِّنْ کِبَارِ الْبَقَرِ. (المنجد:ص101)

Translation: Buffalo is a type of cow.

(3) Sayyiduna Hasan Al-Basri has said:

اَلْجَامُوْس بِمَنْزِلَةِ الْبَقَرِ. (مصنف ابن ابی شیبہ:ج7،ص65 رقم:10848)

Translation: Buffalo has the same status as a cow.

(4) Imam Malik ibn Anas al-Madani (RAH) has said:

لِاَنَّمَا هِیَ بَقَرٌ کُلُّهَا. (مؤطا امام مالک:ص294 ، باب ما جاء فی صدقة البقر)

Translation: A buffalo is a cow (i.e. buffalo has the same ruling as a cow).

He further mentions:

اَلْجَوَامِیْسُ وَالْبَقَرُ سَوَاءٌ. (کتاب الاموال لابن عبید:ج2،ص385،رقم:812)

Translation: Buffalo and cow are the same (i.e. same type).

(5) Imam Sufyan at-Thawri mentions:

’’تُحْسَبُ الْجَوَامِیْسُ مَعَ الْبَقَرِ‘. (مصنف عبدالرزاق:ج4ص23،رقم الحدیث:6881)

Translation: Buffalos will be considered the same as cows.

**Benefit:** A: Seven parts of the animal are prohibited to consume.

عَنْ مُجَاهِدٍ قَالَ کَانَ رَسُوْلُ اللهِ ﷺ یَکْرَهُ مِنَ الشاةِ سَبْعًا، اَلدمَ وَالْحَیَاءَ وَالْاُنْثَیَیْنِ وَالْغُدَ وَالذکَرَ وَالْمَثَانَةَ وَالْمَرَارَةَ. (مصنف

عبدالرزاق: ج4 ص409، السنن الکبری للبیہقی:ج10، ص7، باب مایکرہ من الشاۃ)
Translation: Sayyiduna Mujahid narrates that the Messenger of Allah (SAW) did not eat seven parts of an animal (1) blood (2) female genitals (3) testicles (4) glands (5) male genitals (6) bladder (7) gall bladder

## (5) The age of the animal

It is imperative that the sheep and goat must be at least one year old, while the cow and buffalo must be at least two years old, and the camel must be five years old, to be eligible for qurbani. However, if the goat or sheep looks like a one year old, then it is also permissible to use it for qurbani.

Proof:

عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ رضی اللہ عنہ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلی اللہ علیہ و سلم لَا تَذْبَحُوْا اِلا مُسِنَّةً اِلا اَنْ يُّعْسَرَ عَلَيْكُمْ فَتَذْبَحُوْا جَذْعَةً مِّنَ الضَّأنِ. (صحیح مسلم:ج2، ص155 باب سن الاضحیہ)
Translation: Sayyiduna Jabir (RA) narrates that the Messenger of Allah (SAW) said, “Only use an adult animal for qurbani, but if such an animal is not available, then use a six month old sheep which looks like a one year old.

There are two main points in this hadith:

First: In the hadith, the Prophet (SAW) used the word (مُسِنَّة ) when referring to the qurbani animals. According to Imam Malik (RAH), the scholars of jurisprudence (fiqh) are the experts in the terminology used in hadiths.(جامع الترمذی:ج1، ص193 باب غسل المیت)

The majority of the scholars of fiqh have agreed that the word (مُسِنَّة ) in this hadith means (الثنی) which refers to an animal whose has aged slightly. So, sheep and goats must be one year old, cows and buffalos must be two years old, and camels must be five years old.

Here are some details:

(1) The famous hadith scholar Allama Abu al-Husayn Al-Qudoori (RAH) has said:

(الفتاوىٰ اِنَّ الْفُقَهَاء قَالُوْا...وَالثَّنى[مِنَ الْغَنَمِ اِبْنُ سَنَةٍ] وَالثَّنى مِنْهُ [مِنَ الْبَقَرِ ]اِبْنُ سَنَتَيْنِ وَالثَّنى[مِنَ الْاِبِلِ ] اِبْنُ خَمْسٍ.
عالمگیریہ:ج5، ص367)

Translation: The scholars of fiqh have agreed that sheep and goat must be one year old, cow must be two years old, and camel must be five years old.

(2) The famous hadith scholar Allamah Zayn al-Deen ibn Nujaym (RAH) has said:

وَالثَّنى مِنَ الضَّأنِ وَالْمَعْزِ اِبْنُ سَنَةٍ وَمِنَ الْبَقَرِ اِبْنُ سَنَتَيْنِ وَمِنَ الْاِبِلِ اِبْنُ خَمْسِ سِنِيْنَ. (البحر الرائق:ج8ص201 کتاب الاضحیہ)
Translation: Sheep and goat must be one year old, cow must be two years old, and camel must be five years old.

The same explanation is given in the following books as well:

(1) Bazl al-Majhood Sharh Sunan Abi Dawood (vol. 4, pg. 71)

(2) Takmilah Fath al-Mulhim Sharh Saheeh Muslim (vol. 3, pg. 558)

Second: In the aforementioned hadith, if a (مُسِنَّۃ ) is not available, then the ruling of (جَذْعَۃٌ مِّنَ الضَّأنِ )will apply, which refers to a sheep that is six months old but appears like a one year old.

Allamah Zayn al-Deen Ibn Nujaym (RAH) has said:

وَقَالُوْا ھٰذَا اِذَاکَانَ الْجَذَعُ عَظِیْماً بِحَیْثُ لَوْخَلَطَ بِالثَّنِیَّاتِ یَشْتَبِہُ عَلَی النَّاظِرِیْنَ وَالْجَذَعُ مِنَ الضَّأنِ مَا تَمَّتْ لَہٗ سِتَّۃُ اَشْھُرٍ عِنْدَ الْفُقَھَاءِ.
(البحر الرائق:ج8ص202 کتاب الاضحیہ)

Translation: The scholars of fiqh mention that it refers to a sheep whose size is equal to a one year old sheep such that when it is placed together with a flock of one year old sheep, then no one can see any difference between them. And the scholars of fiqh have also said that ( اَلْجَذَعُ ) refers to a sheep that is six months old.

(6) Partnership in Qurbani

If the qurbani animal is a camel, cow or buffalo, then seven individuals can share such an animal.

Proof 1:

عَنْ جَابِرٍ رضی اللہ عنہ قَالَ خَرَجْنَا مَعَ رَسُولِ اللّٰہِ ﷺ مُھِلِّیْنَ بِالْحَجِّ فَاَمَرَنَا رَسُوْلَ اللّٰہِ ﷺ اَنْ نَّشْتَرِکَ فِی الْاِبِلِ وَالْبَقَرِ کُلُّ سَبْعَۃٍ مِّنَّا فِیْ بَدَنَۃٍ. ( صحیح مسلم:ج1،ص424 باب جواز الاشتراک الخ)

Translation: Sayyiduna Jabir (RA) narrates: We had donned our Ihram for Hajj with the Holy Prophet (SAW) when he (SAW) ordered us to share each camel and each cow among seven people.

Proof 2:

عَنْ جَابِرٍ رضی اللہ عنہ قَالَ نَحَرْنَا مَعَ رَسُوْلِ اللّٰہِ ﷺ عَامَ الْحُدَیْبِیَۃِ اَلْبَدَنَۃَ عَنْ سَبْعَۃٍ وَالْبَقَرَ عَنْ سَبْعَۃٍ. ( صحیح مسلم ج1ص424 باب جواز الاشتراک الخ)

Translation: Sayyiduna Jabir (RA) narrates that we offered our qurbani with the Messenger of Allah (SAW) in the year of Hudaybiya. One camel was offered for qurbani on behalf of seven people and one cow was also offered by seven individuals.

Some people claim that a camel for qurbani can be shared by ten individuals. They quote the narration of Sayyiduna Ibn Abbas (RA) where he said, “We were on a trip with the Holy Prophet (SAW) when Eid al-Adha arrived. So, seven people shared one cow, and ten people shared one camel.”(سنن الترمذي ج1ص276 باب ما جاء ان الشاة الواحدة تجزى عن اهل البيت)

The reply to this claim:

We do not act upon this narration, rather we act upon the narration of Sayyiduna Jabir (RA) which mentions that seven people shared a camel. The reason behind this is because the Companions of the Holy Prophet (SAW) used to act upon this narration of seven people per camel.

Imam Tirmidhi (RAH), under the narration of Jabir (RA) (of seven people per camel), writes:

والعمل على هذا عند أهل العلم من أصحاب النبي ﷺ وغيرهم. (سنن الترمذي ج1ص276 باب ما جاء ان الشاة الواحدة تجزى عن اهل البيت)

Translation: The scholars from among the Companions of the Holy Prophet (SAW) used to act upon this narration.

And the rule is that:

إِذَا تَنَازَعَ الْخَبَرَانِ عَنْ رَسُولِ اللَّهِ ﷺ نُظِرَ إِلَى مَا عَمِلَ بِهِ أَصْحَابُهُ مِنْ بَعْدِهِ. (سنن ابی داؤد: باب لحم الصید للمحرم، باب من لا یقطع الصلوة شئی)

Translation: Whenever there are two narrations from the Holy Prophet (SAW) where they seem to be contrary to each other, then we will adopt the narration which the Companions of the Holy Prophet (SAW) act upon.

(2)The scholars of hadith have mentioned that the narration of Ibn Abbas (RA) is mansukh (abrogated) and the narration of Jabir (RA) is the nasikh (abrogator).

Imam Nawawi (RA), in his book Sharh Muslim under the chapter of ablution, writes:

وهذه عادة مسلم وغيره من أئمة الحديث يذكرون الاحاديث التي يرونها منسوخة ثم يعقبونها بالناسخ. (شرح النووی علی صحیح مسلم: ج1ص156 باب الوضوء مما مست النار)

Translation: It is a common practice of Imam Muslim and other hadith scholars that in their books, they first mention those narrations that are mansukh (abrogated) and then they mention the narrations that are nasikh (abrogators).

Imam Tirmidhi also followed this practice and thus he recorded the narration of Ibn Abbas (RA) first and then he recorded the narration of Jabir (RA) in his book.

(3) The narration of Jabir (RA) is a “qawli” hadith while the narration of Ibn Abbas (RA) is “fe’li” hadith. And the rule is that qawli hadith is given preference over fe’li hadith. And in this case the narration of Jabir (RA) is both a “qawli” and a “fe’li” hadith.

If the qurbani animal is sheep or goat, then it must be not be shared and must be offered by only one individual. Here are the proofs:

(1)Ibn Abbas (RA) narrates:

اَنَّ النَّبِیَ ﷺ اَتَاہُ رَجُلٌ فَقَالَ اِنَّ عَلَیَّ بَدَنَةً وَاَنَا مُوْسِرٌ بِهَا وَلاَ اَجِدُهَا فَاَشْتَرِیْهَا فَاَمَرَہُ النَّبِیُّ ﷺ اَنْ یَّبْتَاعَ سَبْعَ شِیَاۃٍ فَیَذْبَحُهُنَّ. (سنن ابن ماجہ:ص 226، کتا ب الاضاحی باب کم یجزی من الغنم عن البدنة)

Translation: A man came to the Holy Prophet (SAW) and said, “The qurbani of a large animal (cow or camel) has become obligatory upon me and I have the wealth to buy it but I cannot find one for purchase. (So what should I do now?)” So the Holy Prophet (SAW) commanded him to buy seven goats and offer them for qurbani.

In this hadith, the Holy Prophet (SAW) equated a large animal (cow or camel) to seven goats, and a large animal can only be shared by seven people and no more. Thus it proves that one sheep or one goat cannot be shared and can only be offered as qurbani by one person.

(2)Sayyiduna Abdullah ibn Umar (RA) has said:

اَلشَّاۃُ عَنْ وَاحِدٍ. (اعلاء السنن:ج 17، ص210، باب ان البدنة عن سبعة)

Translation: A goat can only be (offered as qurbani) on behalf of one person.

Some people claim that an entire family can share a goat in qurbani. They quote the narration of Sayyiduna Abu Ayyub Al-Ansari (RA) where he mentioned that a person used to offer one goat as qurbani on his behalf and his family's behalf, and then the entire family used to consume it. (جامع الترمذى ج1ص272 باب ما جاء أن الشاة الواحدة تجزي عن أهل البيت)

The reply to this claim is that this narration of Sayyiduna Abu Ayyub al-Ansari (RA) is implying on the rewards that was shared by the entire family. Otherwise, one goat can only be offered by one person and cannot be shared as has already been proven earlier.

Sharing the reward in a qurbani is explained by the following hadith where the Messenger of Allah (SAW) slaughtered a sheep for qurbani and said:

اَللّٰهُمَّ إِنَّ هَذَا عَنِّي وَعَمَّنْ لَمْ يُضَحِّ مِنْ أُمَّتِي. (مسند الإمام أحمد بن حنبل رقم الحديث: 14893، سنن أبي داؤد: باب فِي الشَّاةِ يُضَحَّى بِهَا عَنْ جَمَاعَةٍ)

Translation: "O Allah! This is from me and from all those from my Ummah who could not offer qurbani."

This way the Holy Prophet (SAW) included his Ummah in the rewards of qurbani. Similarly, the narration of Sayyiduna Abu Ayyub al-Ansari is also regarding the sharing of rewards in qurbani.

## (7) The Days of Qurbani

Qurbani can only be offered on three days – the tenth, eleventh, and twelfth of Dhul Hijjah.

Proof 1: Allah SWT mentions:

لِيَشْهَدُوْا مَنَافِعَ لَهُمْ وَيَذْكُرُوْااسْمَ اللّٰهِ فِيْ اَيَّامٍ مَّعْلُوْمَاتٍ. (سورة الحج:28)

Translation: That they may witness things that are of benefit to and mention the Name of Allah on appointed days over the beast of cattle.

Sayyiduna Abdullah ibn Umar (RA) mentions:

فَالْمَعْلُوْمَاتُ يَوْمُ النَّحْرِ وَيَوْمَانِ بَعْدَهُ. (تفسيرابن ابى حاتم الرازى:ج6، ص261)

Translation: The word (مَعْلُوْمَاتٌ ) in the verse refers to the tenth of Dhul Hijjah and the two days after it.

Proof 2:

عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ قَالَ النَّبِيُّ ﷺ مَنْ ضَحَّى مِنْكُمْ فَلَا يُصْبِحَنَّ بَعْدَ ثَالِثَةٍ وَبَقِيَ فِيْ بَيْتِهِ مِنْهُ شَيْءٌ. ( صحيح البخارى: ج2، ص835، باب ما يؤكل من لحوم الاضاحى)

Translation: Sayyiduna Salmah ibn Akwa' narrates that the Holy Prophet (SAW) said, "Whoever offers qurbani should not have any of its meat left in his house after the third day."

This hadith informs us that qurbani is only allowed for three days, because if the meat of qurbani is not allowed to be kept in the house beyond the third day, then how can qurbani itself be allowed after the third day.

Benefit: The prohibition of keeping the meat of qurbani beyond the three days was only in the early stages of Islam. Later on, this prohibition was removed and the meat of qurbani was allowed to be kept beyond the three days.(مستدرک حا کم ج4ص259)

Now some may argue that since the permission to keep the qurbani meat after the specified three days was given, so now it is also permissible to offer qurbani after the three days. But qurbani meat can be stored at home all year long nowadays, so should it mean that qurbani can also be offered throughout the year? Absolutely not! It was never permissible to offer qurbani beyond the three specified days, nor has it become permissible now.

Proof 3:

It has also been reported that Sayyiduna Ali (RA) has also said that qurbani can only be offered on three specific days.(مؤطا امام ما لک ص497، کتاب الضحایا)

Proof 4:

عَنْ عَبْدِ اللهِ بْنِ عَبّاسٍ : النَّحْرُ يَوْمَانِ بَعْدَ يَوْمِ النَّحْرِ وَاَفْضَلُهَا يَوْمُ النَّحْرِ. (احکام القرآن للطحاوی:ج2ص205)

Translation: Sayyiduna Abdullah ibn Abbas (RA) has said that the days when qurbani can be offered on “Yawm al-Nahr” (tenth Dhul Hijjah) and the two days after it. But the best day to offer qurbani is on Yawm al-Nahr.

Some people claim that Qurbani can be offered for four days. They quote the narration of Sayyiduna Jubayr ibn Mut’im (RA) where he mentioned the Holy Prophet (SAW) saying that all the days of Tashreeq are for offering qurbani.(السنن الکبریٰ: باب من قال الأضحی جائز یوم النحر : 19717)

These people claim that the days of Tashreeq are until the thirteenth of Dhul Hijjah, which is the fourth day of Eid, thus qurbani can also be offered on the fourth day.

The reply to their claim:

1)In the chain of narrators of this hadith, there is a narrator called Muawiya ibn Yahya Al-Sadafi. The scholars of hadith have categorized him as weak (ضعیف ), not strong in narration (لیس بالقوی ), and unimportant (لاشی ). (الجرح و التعدیل: ج8 ص384، الکاشف: ج2ص277)

2)Imam ibn Abi Hatim ar-Razi has recorded the chain of narrators as such: Muawiya ibn Yahya ibn al-Sadafi from Az-Zuhri from Sa’eed ibn al-Musayyab from Abu Saeed al-Khudri. And he has written the following statement of his father Abu Hatim ar-Razi under this narration:

هذا الحدیث کذب بهذا الاسناد. (العلل لابن ابی حاتم الرازی: ج3 ص252)

Translation: This hadith with this chain of narrators is a lie.

And in other place, he has written:

هذا حدیث موضوع. ( العلل لابن ابی حاتم الرازی: ج4 ص493)

Translation: This narration is fabricated (موضوع ).

3)If we were to accept this hadith and take the thirteenth of Dhul Hijjah as a day of qurbani, then we will also have to take the ninth of Dhul Hijjah as a day of qurbani because the days of Tashreeq start from the ninth. But the ninth of Dhul Hijjah is not accepted as a day of qurbani. Thus, it becomes impossible to act upon this hadith.

## 8) The time of Qurbani

For those residing in cities and towns, the time for offering qurbani begins after the Eid salah. And for those who reside in villages upon whom Friday (Jumua’) salah is not obligatory, the qurbani time begins from Subah Sadeq (true dawn), but it is best to offer qurbani after sunrise. (فتاویٰ قاضیخان، فتاویٰ شامی)

Sayyiduna Bara ibn A’zib narrates:

سَمِعْتُ النَّبِیَّ ﷺ يَخْطُبُ فَقَالَ:اِنَّ اَوَّلَ مَا نَبْدَأُ بِهِ مِنْ يَوْ مِنَا هٰذَااَنْ نُّصَلِّیَ ثُمَّ نَرْجِعَ وَنَنْحَرَ فَمَنْ فَعَلَ فَقَدْ اَصَابَ سُنَّتَنَا وَمَنْ نَحَرَفَاِنَّمَا هُوَ لَحْمٌ يُقَدِّمُهُ لِاَهْلِهٖ لَيْسَ مِنَ النُّسکِ فِیْ شَیْءٍ. ( صحیح البخا ری:ج 2،ص834 کتا ب الاضاحی باب الذبح بعد الصلوٰۃ)

Translation: I heard the Holy Prophet (SAW) mention in his khutbah, “We begin the day of Eid foremost with the Eid salah, and after returning from salah, we offer qurbani. Whosoever followed this method (of salah first, then qurbani) has followed our path, and whosoever offered qurbani before Eid salah, has only slaughtered regular meat for his family. And this slaughter will not be considered qurbani at all.”

This narration proves that the Messenger of Allah (SAW) has prohibited us from offering qurbani before the Eid salah. In the villages, there is no Eid salah, so this ruling (of qurbani after Eid salah) does not apply there. Rather, the time of qurbani for them starts from the time of Fajr.

## (9) General Notes:

(1) It is permissible and preferable to slaughter a neutered animal for qurbani.

(سنن ابی داؤد ج2ص386 باب ما یستحب من الضحایا)

(2)It is permissible for a person to share a part in the qurbani animal for the purpose of Aqeeqah.

(فتاویٰ عالمگیریہ ج5ص375)

(3)It is not permissible to offer for qurbani a lame animal that does not place its foot on the ground while walking. However, if it is a limping animal that places its foot on the ground for some support while walking, then it is permissible to slaughter it for qurbani.

(سنن ابی داؤد:ج2،ص387،ردالمحتار:ج9:ص 536 کتا ب الاضحیہ)

(4)It is not permissible to offer for qurbani such an animal whose teeth have fallen out and it cannot chew its food. But, if it can chew its food, then it will be permissible.

(ردالمحتار ج9 ص 537 کتاب الاضحیہ)

(5)If an animal has a birth defect where one or both of its ears are missing, or one-third or more of its ear is cut or ripped, then it will not be permissible to offer it for qurbani. If less than one-third of its ear is cut, ripped or missing, then it will be permissible to use it for qurbani.

(جامع الترمذی:ج1،ص275،باب الاضاحی، ردالمحتار:ج9،ص537،کتاب الاضحیہ)

(6)If an animal’s horn is broken but not completed uprooted, then it will be permissible to use for qurbani. But if its horn is completely missing from the root, then it will not be permissible to use for qurbani.

(سنن الطحاوی:ج2، ص271باب العیوب التی لایجوزالہدایاوالضحایا، ردالمحتار:ج9 ص535 کتاب الاضحیہ)

(7)If less than one-third of an animal’s tail is cut or missing, then it will be permissible to offer it for qurbani. But, if one-third or more of its tail is missing, then it will not be permissible to use it for qurbani.

(اعلاءالسنن:ج17ص237، فتاویٰ عالمگیریہ:ج5ص368)

(8)If one of the nipples of a cow, buffalo, or camel are damaged but the other three nipples are fine, then it will be permissible to use this animal for qurbani. If two or more of its nipples are defective, then this animal cannot be used for qurbani. Similarly, if one nipple of a goat or sheep is defective, then this animal cannot be offered for qurbani.

(المعجم الاوسط:ج2ص374 رقم 3578، فتاویٰ عالمگیریہ ج5ص683)

(9) If an animal is blind, one-eyed, or one-third or more of one of its eyes is damaged and cannot see, then it will not be permissible to offer this animal for qurbani. If less than one-third of one of its eyes is damaged, then it will be permissible to use it for qurbani.

(فتاویٰ عالمگیریہ ج5ص368)

(10)The person slaughtering the qurbani animal must be a muslim. The meat slaughtered by a polytheist, Zoroastrian, idol worshipper, or apostate is haram.

(بدائع الصنائع ج4ص164)

(11)Distribution of qurbani meat: The most preferred way is to divide the meat in three portions – first portion for oneself and family, second portion for relatives and friends, and third portion for poor and destitute people. It is also permissible to keep all of the qurbani meat for one’s family if the family is large.

(فتاویٰ عالمگیریہ ج5ص370-371)

If several people have shared a qurbani animal, then the meat will be divided by measuring the weight. It will not be permissible to divide the meat simply by estimation.

(البحرالرائق:ج8ص198)

It is not permissible to sell the qurbani meat or to give it away as wages or payment.

(بدائع الصنائع ج4ص225)

(12)It is permissible to use the skin of the qurbani animal for one’s personal use such as making a prayer mat, leather water bottle, etc.. But if the skin or any item made from it is sold, then the payment received it for it cannot be used personally and it becomes wajib to give away the money to the destitute.

(عالمگیری ج3 ص 372)

The money obtained from selling the skin cannot be used for masjid construction and it cannot be given to any other charity organization because it is imperative that this money be given to poor and destitute people. The best option is to give it to Madrasa students because you receive reward for helping them and it becomes the means of helping revive the religion.

## Takbeers of the two Eids

The salah of Eid Al-Fitr and Eid Al-Adha are offered as two raka’t with six extra takbeers. In the first raka’t, three extra takbeers are recited after the thana and before the Qirat. And in the second raka’t, three extra takbeers are recited after the Qirat, then the takbeer for ruku’ is recited and then ruku’ is performed.

So in the first raka’t, together with the takbeer tehreema, there are a total of four takbeers. And in the second raka’t, along with the takbeer for going into ruku’, there are also four takbeers in total.

In some narrations, the total is given as five takbeers in the first raka’t because of takbeer tehreema, three extra takbeers, and takbeer for going into ruku’. And in the second raka’t, the total is given as four because of the three extra takbeers and the takbeer for ruku’. And the total of both raka’ts are given as nine takbeers. In either case, the number of extra takbeers are still six.

:1 عَنِ الْقَاسِمِ اَبِیْ عَبْدِالرَّحْمٰنِ قَالَ حَدَّثَنِیْ بَعْضُ اَصْحَابِ رَسُوْلِ اللهِ صَلَّی اللهُ عَلَیْہِ وَسَلَّمَ قَالَ صَلّٰی بِنَا النَّبِیُّ صَلَّی اللهُ عَلَیْہِ وَسَلَّمَ یَوْمَ عِیْدٍ فَکَبَّرَ اَرْبَعًا وَاَرْبَعًا ثُمَّ اَقْبَلَ عَلَیْنَا بِوَجْہِہٖ حِیْنَ انْصَرَفَ فَقَالَ لَاتَنْسَوْا کَتَکْبِیْرِ الْجَنَائِزِ وَاَشَارَ بِاَصَابِعِہٖ وَقَبَضَ اِبْهَامَہٗ. (شرح معانی الآثار ج2 ص 371 باب صلوۃ العیدین کیف التکبیرفیہا ؟)

Sayyiduna Abu Abdur Rahman Qasim narrated: Some of the Sahaba (RA) told me that the when the Messenger of Allah (SAW) led us in Eid salah, he (SAW) recited four and four takbeers. And when he (SAW) completed the salah, he turned to us and said: “Don’t forget, the takbeers of Eid is like the takbeers of the funeral prayer (four).” He (SAW) indicated with his fingers and he closed his thumb.

: عَنْ مَکْحُوْلٍ قَالَ اَخْبَرَنِیْ اَبُوْ عَائِشَةَ جَلِیْسٌ لِّاَبِیْ ہُرَیْرَةَ: اَنَّ سَعِیْدَ بْنَ الْعَاصِ رَضِیَ اللهُ عَنْہُ سَأَلَ اَبَامُوْسٰی الْاَشْعَرِیَّ وَحُذَیْفَةَ بْنَ الْیَمَانِ رَضِیَ اللهُ عَنْهُمَا کَیْفَ کَانَ رَسُوْلُ اللهِ صَلَّی اللهُ عَلَیْہِ وَسَلَّمَ یُکَبِّرُ فِی الْاَضْحٰی وَالْفِطْرِ فَقَالَ اَبُوْ مُوْسٰی رَضِیَ اللهُ عَنْہُ کَانَ یُکَبِّرُ اَرْبَعًا تَکْبِیْرَةً عَلَی الْجَنَائِزِ فَقَالَ حُذَیْفَةُ رَضِیَ اللهُ عَنْہُ صَدَقَ فَقَالَ اَبُوْمُوْسٰی کَذٰلِکَ کُنْتُ اُکَبِّرُ فِی الْبَصْرَةِ حَیْثُ کُنْتُ عَلَیْهِمْ. (سنن ابی داؤد ج1 ص170باب التکبیر فی العیدین ،السنن الکبریٰ للبیہقی ج3ص 289)

Sayyiduna Mak’hool (RA) narrates that the companion of Sayyiduna Abu Huraira (RA), Sayyiduna Abu Aisha, told me that Sayyidun Sa’eed ibn Al-‘Aas narrated: I asked Hadhrat Abu Musa Al-Asha’ri (RA) and Hadhrat Huzaifa ibn Al-Yaman (RA), “How many takbirs did the Messenger of Allah (SAW) recite in salah for Eid Al-Adha and Eid Al-Fitr?" So Hadhrat Abu Musa (RA) replied: "Four takbirs, like the takbirs of the funeral salah." And Hadhrat Huzaifa (RA) said (confirming Abu Musa (RA) reply): "He has spoken the truth." Hadhrat Abu Musa (RA) said: "While I was the governor of Basra, I used to pray the Eid salah the same way."

: عَنْ عَلْقَمَةَ وَالْاَسَوَدِ بْنِ يَزِيْدَ قَالَا كَانَ ابْنُ مَسْعُوْدٍ رَضِىَ اللّٰهُ عَنْهُ جَالِسًا وَعِنْدَهٗ حُذَيْفَةُ وَاَبُوْمُوْسٰى رَضِىَ اللّٰهُ عَنْهُمَا فَسَاَلَهُمْ سَعِيْدُ بْنُ
الْعَاص رَضِىَ اللّٰهُ عَنْهُ عَنِ التَّكْبِيْرِ فِى الصَّلٰوةِ يَوْمَ الْفِطْرِ وَالْاَضْحٰى فَجَعَلَ هٰذَا يَقُوْلُ: سَلْ هٰذَا وَ هٰذَا يَقُوْلُ:سَلْ هٰذَا حَتّٰى قَالَ لَہٗ حُذَيْفَةُ رَضِىَ اللّٰهُ
عَنْہٗ سَلْ هٰذَا لِعَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ رَضِىَ اللّٰهُ عَنْہٗ فَسَاَلَہٗ فَقَالَ ابْنُ مَسْعُوْدٍ رَضِىَ اللّٰهُ عَنْهُ يُكَبِّرُ اَرْبَعًا ثُمَّ يَقْرَاُ ثُمَّ يُكَبِّرُ فَيَرْكَعُ ثُمَّ يُكَبِّرُ فِى الثَّانِيَةِ
فَيَقْرَاُثُمَّ يُكَبِّرُ اَرْبَعًا بَعْدَ الْقِرَائَةِ. (المعجم الكبير للطبرانى ج4 ص 593 رقم 9402، مصنف عبدالرزاق ج3ص167، رقم 5704)

Hadhrat Alqama and Hadhrat Aswad ibn Yazeed narrated: Hadhrat Abdullah ibn Masud (RA) was sitting and with him were hadhrat Huzaifah (RA) and Hadhrat Abu Musa (RA). So Hadhrat Saeed ibn Al-'Aas (RA) asked all of them regarding the takbirs of the salahs of Eid Al-Adha and Eid Al-Fitr. Hadhrat Huzaifa (RA) said to ask Sayyiduna Abu Musa (RA). Sayyiduna Abu Musa (RA) said to ask Sayyiduna Huzaifa. Then Sayyiduna Huzaifa said to ask Sayyiduna Abdullah ibn Masud. So he asked him and Hadhrat Abdullah ibn Masud (RA) replied: "Recite four takbirs, then do qirat, then recite takbir and go into ruku. In the second rakat, recite takbir, then qirat, then recite four takbirs after the qirat (three extra and one for ruku)."

: عَنْ كُرْدُوْسٍ قَالَ:اَرْسَلَ الْوَلِيْدُاِلٰى عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ وَ حُذَيْفَةَ وَ اَبِىْ مَسْعُوْدٍ وَ اَبِىْ مُوْسٰى الْاَشْعَرِىِّ بَعْدَ الْعَتَمَةِفَقَالَ: اِنَّ ہٰذَا عِيْدُ
الْمُسْلِمِيْنَ، فَكَيْفَ الصَّلٰوةُ؟ فَقَالُوْا:سَلْ اَبَا عَبْدِ الرَّحْمٰنِ فَسَاَلَہٗ فَقَالَ:يَقُوْمُ فَيُكَبِّرُ اَرْبَعًا ثُمَّ يَقْرَئُ بِفَاتِحَةِ الْكِتَابِ وَ سُوْرَةٍ مِّنَ الْمُفَصَّلِ ثُمَّ يُكَبِّرُ وَ يَرْكَعُ
فَتِلْکَ خَمْسٌ ثُمَّ يَقُوْمُ فَيَقْرَئُ بِفَاتِحَةِ الْكِتَابِ وَسُوْرَةٍ مِّنَ الْمُفَصَّلِ ثُمَّ يُكَبِّرُ اَرْبَعًا يَرْكَعُ فِىْ آخِرِہِنَّ فَتِلْکَ تِسْعٌ فِى الْعِيْدَيْنِ فَمَا اَنْكَرَہٗ وَاحِدٌ مِّنْهُمْ.
(المعجم الكبير للطبرانى: ج4 ص393,392 رقم الحديث9400)

Sayiduna Kurdoos (RAH) narrated that Sayyiduna Waleed ibn Uqba (RA) sent a message to Sayyiduna Abdulla ibn Masud, Sayyiduna Huzaifa, Sayyiduna Abu Masud and Sayyiduna Abu Musa Ash'ari asking, "It is Eid today. What is the method of the Eid salah?" They all replied by telling him to ask Abdur Rahma (i.e. Sayyiduna Abdullah ibn Masud). So he asked Ibn Masud (RA) who replied, "Stand and recite four takbeers (one tehreema and three extra), then recite Surah Fatihah and any other surahs, then recite takbeer and enter ruku'. This is a total of five takbeers. Then (in the second raka't) stand and recite Surah Fatihah and any other surah, then recite four takbeers after which enter ruku'. In Eid al-Fitr and Eid al-Adha, this is a total of nine takbeers." None of the other companions negated what he [ibn Masud (RA)] said [which is proof of their agreeing that this is the correct method of offering Eid salah].

5:During the caliphate of Sayyiduna Umar al-Farooq, all of the Companions were in agreement that the funeral salah has four takbeers. Here is the narration:

فَاَجْمَعُوْا اَمْرَهُمْ عَلٰى اَنْ يَّجْعَلُوْا التَّكْبِيْرَ عَلَى الْجَنَائِزِ مِثْلَ التَّكْبِيْرِ فِى الْاَضْحٰى وَالْفِطْرِ اَرْبَعَ تَكْبِيْرَات. (شرح معانى الآثار ج1ص319 باب
التكبير على الجنائز كم هو ؟)

Translation: So they all agreed that just like the salah of Eid al-Adha and Eid al-Fitr, the funeral salah also has four takbeers.

6.

عَنِ ابْنِ مَسْعُوْدٍ رَضِیَ اللّٰہُ عَنْہُ:فِی الْاُوْلٰی خَمْسُ تَکْبِیْرَاتٍ بِتَکْبِیْرَۃِ الرَّکْعَۃِ وَ بِتَکْبِیْرَۃِ الْاِسْتِفْتَاحِ وَ فِی الرَّکْعَۃِ [الْاُخْرٰی] اَرْبَعَۃٌ بِتَکْبِیْرَۃِ :
الرَّکْعَۃِ. (مصنف عبد الرزاق: ج3 ص166رقم الحدیث 5702باب التکبیر فی صلوۃ العید)

Translation: Sayyiduna Abdullah ibn Masud (RA) has said that in the first raka’t, there is a total of five takbeer when combined with the takbeer tehreema and takbeer for ruku. And in the second raka’t, there is a total of four takbeers when you add the takbeer for ruku. [In conclusion, the number of extra takbeers in each raka’t is three).

7: عَنْ عَبْدِ اللّٰہِ بْنِ الْحَارِثِ اَنَّہُ صَلّٰی خَلْفَ ابْنِ عَبَّاسٍ رَضِیَ اللّٰہُ عَنْہُمَا فِی الْعِیْدِ فَکَبَّرَ اَرْبَعًا ثُمَّ قَرَئَ ثُمَّ کَبَّرَ فَرَفَعَ ثُمَّ قَامَ فِی الثَّانِیَۃِ فَقَرَئَ
ثُمَّ کَبَّرَ ثَلَاثًا ثُمَّ کَبَّرَ فَرَفَعَ. (سنن الطحاوی: ج2 ص372باب التکبیر علی الجنائز کم ھو ؟)

Translation: Sayyiduna Abdullah ibn al-Harith (RAH) prayed the Eid salah behind Sayyiduna Abdullah ibn Abbas (RA). In the first raka’t, Ibn Abbas (RA) first recited four takbeers, then qira’at, then recited a takbeer and went into ruku’. And when he stood up again for the second raka’t, he did qira’at, then recited three takbeers, then recited a [fourth] takbeer and went into ruku.

## The Proof of Rafa’ Yadayn (raising your hands) in the takbeers of Eid salah

In the Eid salah, the hands are raised when reciting the takbeers. Here are the proofs:

Proof 1:

عَنْ اِبْرَاہِیْمَ النَّخْعِیِّ اَنَّہُ قَالَ: تُرْفَعُ الْاَیْدِیْ فِیْ سَبْعِ مَوَاطِنَ؛فِی افْتِتَاحِ الصَّلٰوۃِ وَفِی التَّکْبِیْرِ لِلْقُنُوْتِ فِی الْوِتْرِ وَ فِی الْعِیْدَیْنِ وَ عِنْدِ اسْتِلَامِ
الْحَجَرِ وَ عَلَی الصَّفَا وَ الْمَرْوَۃِ وَ بِجَمْعٍ وَعَرَفَاتٍ وَ عِنْدَ الْمَقَامَیْنِ عِنْدَ الْجَمْرَتَیْنِ. (سنن الطحاوی:ج1ص417 باب رفع الیدین عند رویۃ البیت)

Translation: The eminent scholar Sayyiduna Ibrahim Nakhi’ (RAH) has said: Rafa’ Yadayn occurs on seven occasions (1) beginning of salah, (2) in Qunut, (3) in two Eid salahs, (4) when offering salam to Hajar al-Aswad, (5) at Safa and Marwa, (6) at Muzdalifa and Arafah, (7)________________

Proof 2:

وَاتَّفَقُوْا عَلٰی رَفْعِ الْیَدَیْنِ فِی التَّکْبِیْرَاتِ. (مرقاۃ المفاتیح لعلی القاری: ج 3ص495 باب صلاۃ العیدین )

Translation: The scholars of fiqh all agree that rafa’ yadayn takes place in the takbeers of the two Eid salahs.

Proof 3:

وَاتَّفَقُوْا عَلٰی رَفْعِ الْیَدَیْنِ فِی التَّکْبِیْرَاتِ. (رحمۃ الامۃ فی اختلاف الائمۃ: ص63)

Translation: The fiqh scholars are all in consensus that rafa yadayn takes places in the takbeers of the two Eid salahs.

Proof 4:

وَاَجْمَعُوْاعَلٰی اَنَّہُ یُرْفَعُ الْاَیْدِیْ فِی تَکْبِیْرِ الْقُنُوْتِ وَ تَکْبِیْرَاتِ الْعِیْدَیْنِ. (بدائع الصنائع للکاسانی: ج1ص484 □ رفع الیدین فی الصلوۃ)

Translation: The scholars of fiqh are all in agreement that during the takbeer for Qunoot in Witr salah, and in the takbeers of the two Eid salahs, rafa’ yadayn takes place.

## Note:

In regular salah, rafa’ yadayn only takes place in the beginning of the salah and nowhere else. For proofs and more details on this ruling, refer to our booklet “The Proofs of not doing rafa’ yadayn in salah”. In regular salah, the general proofs establish the lack of rafa’ yadayn. But since Eid salah and Witr salah are special salahs, specific proofs establish the presence of rafa’ yadayn in them. And Allah knows best.